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the INTERNATIONAL MISSIONARY COUNCIL

the WORLD ALLIANCE for INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

the WORLD ALLIANCE of YOUNG MEN'S CHRISTIAN ASSOCIATIONS

the WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION

the WORLD'S STUDENT CHRISTIAN FEDERATION

the WORLD'S SUNDAY SCHOOL ASSOCIATION



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No. 30

Fourteenth Year

July 1947

Second World Christian Youth Conference

The second World Conference of Christian Youth took place in Oslo, from July 22-31. Eight years ago, four weeks before the outbreak of war, the first world conference was held in Amsterdam. Some 1500 young people from more than sixty countries met, brought together by one person Whom they knew and came to know as Christus Victor. To Him they sang their hymn of praise "A Toi la gloire..." (Thine is the glory) in that unforgettable last hour of their meeting. Would the war not wipe out the very memory of Amsterdam? It did not.

It became clear that it was precisely this world of war and suffering which Christ had overcome. Amsterdam had given the vision which made it possible to live in prisoner camps, in Army barracks, in refugee centres, in occupied lands. The refugee who fled from her country with just a Bible and a list of "Amsterdam" delegates was a symbol for the whole family of Christian youth. All through these dark days they looked forward to the day when it would again be possible to manifest that He had continued to unite His people.

Thus when at the opening meeting of the second world conference on July 22, at Oslo, the great company of about 1200 young people from 70 countries began to sing that same hymn "Thine is the glory" all present - among them many who were at Amsterdam but also representatives of the younger generation - realised gratefully what a blessing it is to be allowed to come together and to see with their own eyes the unity, the richness, the universality of the Church of Christ.

"Jesus Christ is Lord" is the motto of the second ecumenical youth meeting. It is the first large meeting of representatives of countries which were on opposite sides during the world war. If Amsterdam was under the foreshadow of the coming catastrophe of world war, participants in the Oslo conference met, as the presidents of the Norwegian committee, Pastors Bonnevie Svendsen et Alex Johnson, said in their welcome address, "facing with resolution the stern problems of 1947, and united in professing their allegiance to Christ."

History of the Conference

Immediately after the cessation of hostilities in Europe and the East Christian youth throughout the world expressed a desire to meet together. Delegates at Amsterdam, in their decisions regarding the future cooperation of Christian youth, had earnestly stressed their hope that a second World Conference of Christian Youth might be held. Accordingly the responsible leaders of the four organising bodies, the World's Alliance of Y.M.C.A.s, the World's Y.W.C.A., the World's Student Christian Federation and the World Council of Churches, decided in March 1946 to call together a first meeting of an international preparatory committee. The first step towards the World Conference at Oslo was thus taken. Four other Christian organisations expressed their readiness to take some share in responsibility for the conference - the International Missionary Council, the World Sunday School Association, the World's Christian Endeavour Union, the World Alliance for International Friendship through the Churches.

Delegations have been arranged on the following basis: - World's Alliance of Y.M.C.A.s, one-quarter - World's Y.W.C.A. and World's Student Christian Federation each one-eighth - Youth Department of World Council of Churches and World's Sunday School Association together one-half.

On July 17 of this year the leaders met together in Oslo for final consideration of the tasks of the Conference. Burning questions in the fields of political, social and economic life were discussed in the light of the Bible. From reports of those who took part the tensions of the present world situation became clear!

Opening of Conference

The second World Conference of Christian Youth opened with prayer and with a welcome to the whole conference by Pastor Alex Johnson (Norway), who was a leader of the Resistance movement during the occupation and who now extended a special welcome to the German delegation. His Excellency the Norwegian Foreign Minister and Acting Prime Minister Dr. Halvard Lange welcomed the conference in the name of the Norwegian Government. "When you discuss the means of bringing about unity among mankind", he said, "one of your duties is to develop your own personalities. For this world of ours, which is so badly in need of unity, gains nothing by uniformity. Our experiences in Norway during the occupation have taught us that brutal force cannot overcome the spirit of true personality or the fundamental worth of human freedom."

The moment came for the roll call of delegations, continent by continent. One after another the delegations, who sat in national groupings, rose in their places, many in their picturesque national costumes - Indian saris, Eastern kimonos, Scotch kilts. It was indeed a colourful sample of the peoples of the world, represented by youth under 30 years of age, and conscious of their responsibilities. The situation was hardest for those from Burma and Indonesia, in view of the tragic happenings in their homelands. The Church in Spain was only indirectly represented by Spanish exiles in France. The Japanese delegation had been unable to obtain permission to leave their country, though Japan was represented by a Japanese living in Europe.

The names of several organisations who had sent fraternal delegates were read as follows: International Scouts Bureau, International Students Union, the Roman Catholic organisation Pax Romana, UNESCO, the World Federation of Democratic Youth, etc.

Dr Visser 't Hooft's Speech

The speech of the General Secretary of the World Council of Churches was in itself the whole programme of the conference: the faith in the Holy Catholic Church. After a few words summarising the seemingly insurmountable obstacles the organisers of the conference had to overcome in order to bring together people of so many Churches, youth movements and nations, Dr Visser 't Hooft said:

"I take it that I speak on behalf of this conference in saying that we regret deeply the absence of great sectors of Christian youth. We think very especially of the Christian youth of Soviet Russia. The Moscow Patriarchate considered that it was not ready this year to send a youth delegation from the U.S.S.R. We hope, however, that our fellow Christians from that great country will participate fully in future ecumenical meetings. In the meantime we must continue to seek ways and means which will enable us to enter into fraternal relationships with the young Christians in Russia."

Regarding the presence of delegates from countries which were at war within each other, Mr. Visser 't Hooft declared: "That meeting can only lead to restore fellowship if it does not take place in the atmosphere of sentimentality, or if we meet in an atmosphere of settling accounts. What has happened in the ecumenical fellowship as a result of the "Stuttgart Declaration" - a word of definite repentance which has become a challenge to all Churches to repent - enables us to confront the Lord together, to accept together His judgment and His forgiveness, to realise our responsibility to each other and so to let ourselves be gathered anew as His people."

"We deeply regret, continued Dr Visser 't Hooft, the absence of the Japanese delegation which was ready to leave and had in fact already held a service of farewell and consecration but has not received the required permits for its journey. The authorities in Japan had recognised the importance of this participation in our conference. But the Far Eastern Commission, composed of representatives of 11 nations, had not allowed the delegation to leave. We had hoped that the Allied authorities concerned would show greater imagination and generosity in their dealing with this problem. Our Japanese Christian brothers and sisters may feel assured that we consider them as part of our ecumenical family, and that we will remember them in our prayers and discussions."

In the present world situation "all that we stand for is emphatically denied... We believe that humanity is one in the sight of God and under the Lordship of Jesus Christ but we live in isolation from the others. The division between the Russian world and the Western world is the deepest, because it represents a fundamental spiritual cleavage, but there is also the tension

between the peoples of Asia and Africa on the one hand and those of Europe and America on the other."

Dr Visser 't Hooft pointed out that all that the title of World Conference of Christian Youth embraced, was denied by the world; the world does not believe in its fundamental unity in Jesus Christ; it is closed to the message of the Bible and offers no future to youth. The tension between the continents threatened to build up insurmountable walls. The war had not brought the spiritual renewal which many expected and one must be realistic enough not to set too high the hopes of the Church really having much effect on this century. The path for the most serious things was that we ourselves deny our message. There was nothing to show in our conduct that we knew the secret of reconciliation. We wanted to attain the Kingdom without His justice. We have not known how to confront the dynamic appeal of political evangelists with a real dynamism of our own. We have not been able to show to youth that to follow our Master is to have a future. We have not shown sufficient missionary zeal.

In connection with the serious situation in Indonesia, Dr Visser 't Hooft declared: "You will forgive me if at this point I refer specially to the conflict in which my own country is involved and if I say to our Indonesian friends how deeply I feel the burden of guilt resting on my own country for the development leading up to the terrible events taking place as the very time when we meet together."

That Jesus Christ is Lord means nothing less than that He actually rules the world. When, at Amsterdam, we said "Christus Victor" there were perhaps some who took this to mean that somehow He might overcome the forces of evil. What we meant and what we say even more explicitly today is the basic primitive affirmation: Jesus Kyrios, His actual present Lordship. We have therefore not come here to crown Him. He has been crowned. We have therefore not gathered to make Him victorious. He has overcome the world. We are here to proclaim the great, astounding fact: He is Lord... We have come together to discover the full proportions of His plan, but we will discover it only if we listen together. He will give us new marching orders, a deep concern for our fellow-men, a burning desire for the righteousness of His Kingdom and enough light for the next concrete steps to take. Youth need not despair, for He calls it into His service and gives us a revolutionary and world-embracing task to accomplish.

The World Conference of Christian Youth has one main purpose, namely, to pray that the Head of the Church should reveal Himself to us and help us to obey Him. We will not hesitate to pay the price for the unity of the Church, as long as we remain conscious of the fact that He brought together the scattered children of God (John 11:52).

Worship Services

On the evening of the first day, in the picturesque Cathedral of Oslo, too small to hold the crowd of faithful, Bishop

Berggrav known the world over for his courageous opposition to Nazism, presided over the opening service, and delivered a sermon in which he summoned the youth of all countries to be active in the drama which is going on in the world against the forces of evil.

Each morning a worship service was held according to the different church traditions, by a member of the Reformed Church in Switzerland, a Lutheran of Sweden, an Anglican, an Orthodox, a member of the Japanese Church, and a member of the Church of the Czech Brethren. On Sunday 27th, all the delegates gathered in the Cathedral to assist at a Norwegian High Mass, during which Bishop Neill delivered the sermon. On the same day, an evening worship service was broadcast all over the world.

Speakers

The speakers of the plenary sessions were Rev. D.T. Niles (Methodist), Director of Religious Education in the North District of Ceylon, who spoke on "The God of the Bible in History"; Mlle Madeleine Barot, Secretary of the CIMADE, joint relief organisation of French Protestant Youth Movements, on "Confronting Moral Chaos"; Dr Kirtley Mather, Professor of geology in Harvard University, on "Confronting Self-Sufficient Science"; Professor Reinhold Niebuhr, of Union Theological Seminary in New York, on "Man's Disorder and God's Design"; Mr. Chu-Wen Li, Secretary of the Y.M.C.A. of China, on "The World Church"; Pastor Martin Niemöller, Director of the Committee of the German Evangelical Church for Foreign Affairs, on "Lord of the Future".

Discussion Groups

The central theme of the Conference, "Jesus Christ is Lord" was sub-divided into nine secondary themes which were discussed in the light of the Bible, in 35 different groups. The composition of the discussion groups has been arranged according to the nationality and church affiliation of members, the different organisations to which they belong, and their own personal interest in the different questions. In this way each group formed so to speak a miniature world conference - one group having as many as 23 nationalities taking part. The subjects were: Freedom and order - Christian Obedience in a Secular Environment - World Order - Man and his Inventions - The Family in the Community - The Christian Congregation in the Life of the Local Community - Education in the Modern World - The Christian faces the Situation of the Jews - The Church faces the World.

A committee of nine delegates met regularly in order to consider along with the Conference committee the findings and progress of the groups.

The plenary sessions were presided over by a representative of Czechoslovakia, Uruguay, India, Great Britain, Germany, West Africa, the United States.

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Statements and Messages

The Japanese delegation, unable to come, sent a letter to the Conference from which we quote the main passages:

"We have just learned that it is impossible for us to attend the Conference. We had been looking forward with eager anticipation to the splendid opportunity of meeting you young people from many countries all over the world and of discussing the great problems that face the world today. As we all realise the significance of our getting together after these sad and terrible years of fighting and separation cannot be measured. Our disappointment, of course, is too great to tell in words..."

When our country is under occupation and has no international standing otherwise, to receive a cordial invitation to this international Conference of Christian Youth has meant far more to us Japanese Christian youth than perhaps you could imagine. It gave us encouragement and reassurance in our belief in the brotherhood of men in Christ our Saviour...

We the delegates ourselves have done our best to prepare ourselves for the Conference in the hope to make our little contribution for the betterment of the world. Now the very delicate international situation makes our attendance to the Conference impossible and we are extremely sorry to miss this wonderful opportunity of meeting the great leaders of the Christian world and the Christian youth of the world and of joining in the united effort for a new world.

Will you remember that in Japan there is a group of young Christians who, encouraged by your invitation and by the full support of all the Christians in the country, kept fighting against all difficulties in order to come to this Conference till the day before the boat was to leave, only because they are as keen as any to work for the realisation of one World for Christ..."

The Committee of the Conference issued the following statement addressed to the Indonesian and Dutch delegations:

"The World Conference of Christian Youth rejoices that the Dutch and Indonesian delegates should have been able to meet and draw up a joint message. We are grateful to God that this oneness in Christ has enable them to face frankly their very real political differences. Their fellow delegates share so far as they can their anguish of heart and mind and hold them up in prayer.

We wish to express our sorrow that so many men and women are suffering lost and death in the fighting, and our sympathy with the Indonesians in their sufferings."

The Indonesian and Dutch Delegates issued the following Joint Statement:

"The Indonesian and Dutch delegations at the World Conference of Christian Youth in Oslo have discussed and prayed together and are grateful that this is possible within the

framework of this conference with its title: Jesus Christ is Lord, precisely at the moment when the two peoples are at war with each other.

The Dutch delegation confesses with distress the shortcomings of the Christians of the Netherlands. It considers the lack of true spiritual concern, of passionate prayer and of true Christian unity as contributory causes of the disaster which has come to Indonesia.

The Indonesian delegation takes its stand on the conviction that the use of armed force must be halted immediately and the way of negotiation must be resumed.

The Dutch delegation, convinced of the right of the Indonesian people to liberty and independence, is acutely conscious of the tremendous danger which the use of arms implies for a good relationship between the two peoples. It is convinced that every opportunity of halting the use of arms immediately must be seized in order to return to the way of negotiation.

The members of both delegations desire to continue to meet each other as brothers and sisters in Jesus Christ, in order to help clearing the road toward co-operation between the two peoples on a basis of liberty and equal rights."

The following explanation has been published regarding the above-mentioned statement:

"The declaration which the Indonesian and Dutch delegations have made together at the World Conference of Christian Youth at Oslo has had a history full of difficulties and tension, as is quite comprehensible.

When the information concerning the events in Indonesia reached the Conference precisely on its opening day, this meant a real test of the reality of the title of the Conference: unity in Jesus Christ as Lord. The eyes of the world, as it is represented here by 71 nations, turned very particularly toward the Indonesian and Dutch delegations.

The friendly relationship which had existed between both delegations so far and which had found expression during their travelling together to Oslo facilitated the calling of a meeting of both delegations to discuss the new situation. But it also became very clear that true unity in Christ is on another level than just friendship and good will. The Indonesian delegation stated that they would submit a resolution to the Conference. This resolution contained a preamble in which it was said that the Indonesian delegation had considered the plan to leave the Conference, but that in obedience to the commandment of the Lord Jesus Christ they had decided to continue to participate with the Dutch delegation in the meeting of many nations. The resolution itself requested the Conference to demand the immediate halting of the use of arms and return to the true ways of negotiation. The Dutch delegation considered that it could not accept this resolution. The resolution was, however, submitted to the Conference Committee. This Committee

decided not to submit to the Conference resolutions of a purely political character. The Committee expressed, however, the hope that a common declaration of both delegations addressed to the Conference might be drawn up.

With the deep desire to submit, if at all possible, such a declaration, the two delegations have struggled with real searching of heart and with prayer in order to manifest together that they believe in the reality of the Conference title: Jesus Christ is Lord. Many misunderstandings had to be removed in order to reach this goal. The declaration as finally accepted is therefore not to be considered as a compromise but as the result of the spiritual struggle of men who have been deeply troubled and differ from each other in important questions, but who know nevertheless that they belong together in Jesus Christ.

The declaration is a message drawn up in an ecumenical situation and presented to an ecumenical Conference, a witness of men who have been separated by hard facts but are nevertheless brought together and held together by Jesus Christ, their Lord. It is addressed to the World Conference of Christian Youth which has an intense concern with regard to this problem and which asks itself how this burning problem between two delegations may be solved in the spirit of the Conference. Special prayer groups of members of several delegations were called together precisely at the moment when the Indonesian and Dutch delegations held their discussions.

Another consideration which has strongly contributed to the drawing up of the common declaration is the responsibility which both delegations felt in view of the fact that they represent together probably the only group in the world in which in these critical days and probably for a long time Indonesians and Dutchmen discuss together in a truly Christian manner. They consider this conversation of all the greater importance since in the future the two nations will have to go together in some way or another. It is therefore necessary to make sure that the door between the youth of Indonesia and the youth of Holland be not closed finally.

It is of urgent importance that the spirit of the declaration be understood rightly and that it be taken in its true Christian and ecumenical significance."

A message of sympathy for Burma has been sent by the Conference Committee saying:

"The World Conference of Christian Youth is deeply moved to hear of the assassination of the Burmese ministers. The Conference wishes to express its sympathy for its fellow delegates from Burma. It is concerned for the situation and prays for the Government, the Church and the people of Burma."

The last day of the Conference the reports of the Bible study groups and of the discussion groups were presented at a plenary session of the Conference, as well as an Introductory Statement prepared in consultation with the Daily Chairmen from which we quote the following:

"Our first word is one of thankfulness to God who has enabled us to assemble from so many parts of the world at Oslo. We have been deeply moved by the variety of national and racial backgrounds represented in the Conference, and all of us have experienced the joy of meeting with men and women from parts of the world about which we had previously known almost nothing. More fundamentally we have rejoiced to meet as Christians able, because of our common faith, to accept one another and to talk together with freedom and sincerity..."

"We recognise that our fellowship has been incomplete because our Christian contemporaries from a number of countries have been unable to share this privilege with us. And yet we have felt a sense of oneness with Christian youth throughout the world, whether actually represented at Oslo or not..."

Quickly following upon the joy of meeting one another came a sense of shock that there were so many differences between us, some of them going very deep. This experience has enabled us to face the reality of the world in which we live and in which Christians are so much affected by factors which do not belong to their faith. In part, therefore, this has been an experience for which we are grateful, but in part it has been one which has led us to penitence. We see now how badly we have failed to realise the serious nature of many world problems and we regret the easy solutions which we have so often advocated. Further, we have come to see how deeply we are involved in the sin of our own nations, and to realise how fundamentally wrong are many of the attitudes of our nations. But, perhaps most of all, we have become conscious of our personal sin as Christians. We recognise that here at Oslo a great opportunity has been given to us which, because of our pride and selfishness, we have not been able to use as it should have been used..."

"It is therefore with astonishment that we find ourselves recording some of the real achievements of our meeting together. Clearly God has been present in our midst, and in spite of our deafness to His call and blindness to His leading, He has wrought wonders amongst us... For us all the great experience has been borne in upon us, like some great drama of which we were a part. The very fact that deeply disturbing and menacing events have been taking place in different parts of the world as we met has brought home to us the reality of the community of those who are in Jesus Christ. As our Indonesian and Dutch fellow-delegates have wrestled their way to a common statement as Christians on the conflict in Indonesia, as our Burmese friends have grieved over tragic events in their homeland, as acute racial problems have suddenly revealed themselves, we have experienced an unexpected intimacy. We have begun to learn the truth that, when one member suffers the other members suffer with it..."

"These new discoveries have been based on an even more fundamental one. We have found, often to our surprise, that the place where our thinking together has come most quickly alive and gone deepest is in the common study of the Bible.

We have met many difficulties in understanding one another and have often differed sharply in our expression of Christian faith. But through all our sharing and discussion has come to us a new sense of the reality of Jesus Christ in Whose great name we have met and found our community of faith and purpose.

"As we look to the future we realise that it is bound up with this new understanding of Jesus Christ... We are determined to make a total decision for our lives and, recognising that Jesus Christ has already chosen us, to seek faithfully to accept Him more fully as Lord. In this determination we are greatly strengthened by our sense of community with one another and*we have found at Oslo and, through daily prayer and reading of the Bible, to maintain this family tradition, so that we shall be strengthened by one another at the moments when we are tempted to slip back into old ways and forget the decisions we have made here.

"Finally, we pledge ourselves to play our part in the great mission of Jesus Christ and His Church on earth... We realise that this is more than a matter of words, that it depends upon the kind of lives we live in our homes, in our jobs and in all the social and political relationships of our day. We have worn our badges here in Oslo and have thus been recognised in the streets as members of a Christian Conference. Now, as we go forth from Oslo, we would seek to be recognised, in a world which knows so little of Jesus Christ and has so often turned away from Him, as those who are of His company."

The Summary Reports of Bible Study Groups states:

"For many delegates, the message of the Bible as God's Word to us in our modern problems has been an amazing discovery. Bible Study Leaders and Co-ordinators have also been amazed and gladdened to witness this discovery.

In and through the Bible, the study groups have heard God speaking directly to them, and this has served to unite and to challenge them. The Bible has been accepted as the Word of God when studied by the Christian in the framework of the Christian Community, guided by the Holy Spirit. The criterion of inspiration was generally taken to be the testimony of any passage to, or its accordance with, the spirit of Jesus Christ. This was, however, not clearly understood by some delegates...

It has slowly and as yet only partially been realised that Christianity is a personal relationship with God in Christ, accompanied by renewed relationships with our fellow men, and not a detailed programme. This understanding, however, is emerging from much confusion and idealism.

The Bible has rallied groups in living fellowships where it is being recognised that, as Christians, we face the same problems and are given the same tasks by our one Lord."

E.P.S. Geneva

*we pledge ourselves to maintain the spirit of the family which

CANADAInternational Missionary Council Meeting

For the first time since the great Tambaran Conference of 1938, the International Missionary Council has been able to hold an enlarged meeting with the addition of a large representative group from the Younger Churches. About a hundred people were present at Whitby, representing 40 different countries. (see E.P.S. No. 28/29).

The first part of the Conference was devoted to a survey of the World Church. These reports revealed the reassuring fact that, with the exception of communist-controlled China, where some Churches and communities seem to have been blotted out, in no part of the world has the Church been destroyed by the trials and disasters of the war. In some countries progress has been reported in spite of most adverse conditions.

The lack of missionary help ~~has~~ in some ways proved of advantage to the Churches, since the leaders of the Younger Churches have had to take more responsibilities and to deal with tasks which previously had been in the hands of missionaries. On the other hand it appears that in many countries the Churches and their leaders are suffering from shock, and from the exhaustion consequent on the long period of war strains, and are rather in need of rest than able to face the demands for advance which the new situation makes possible.

Much time was spent in considering the question of partnership between older and younger Churches. It was felt by all that this question has entered into a phase quite different from that in the light of which the Tambaran discussions were carried on. There is no longer the same sense of strain and the feeling of partnership in a common task has been greatly strengthened. It was agreed by all that, wherever the Church is firmly rooted and well developed, missionaries should become fully members of the Church which they serve, and should give their primary allegiance to that Church and not to the Church of their origin. It was recognised that it would be of great benefit to the Younger Churches if an increasing number of their leaders can be spared for advanced study, for temporary care of parishes, or for co-operation in the work of mission boards in the sending countries.

Leaders of the Younger Churches stressed again and again the need of their countries for more missionaries, both to help in the training of younger church leaders and also in pioneering work in the enormous regions which are as yet wholly untouched by the Gospel. One Chinese representative stated that in 1926 there were 8,000 missionaries in China, in 1946 only 2,000 and that in a country the size of China there would be room for not less than 20,000 missionaries. Delegates from other countries spoke in the same sense. They were emphatic both on the need for, and the welcome which would await missionaries of many types and of different qualifications, provided that they are willing to work in closest harmony with the Church in the country to which they are allocated. The representatives

of the older Churches were authorised to convey this message as clearly as possible to the young Christians in their respective countries.

For some time the old slogan "The Evangelisation of the World in this Generation" has not been much heard. But as the delegates listened to the accounts of many countries, of open doors and wide opportunities and were burdened also with the sense that many of these opportunities are rapidly passing away, it seemed timely to recall the Churches to the primary task of evangelisation in terms of this classic phrase, not in the sense that it is within the power of the Church to convert the whole world, but in the sense that with the actual existence of the world wide Church as it is today and with all the advantages of modern means of travel and of proclaiming the Gospel, it is literally true that if the Church takes seriously the great commission of its Master, it is not impossible that the Gospel should be preached to the vast majority of the people now living in the world.

It is clear that any serious acceptance of this task and responsibility would demand of the Church not only a new and much more adventurous spirit but also a radical re-thinking of its financial and missionary policies. At present most missionary Boards and Churches follow a strictly denominational policy in the acceptance of work and in the assignment of funds. In the post-war world it happens that some Societies and Churches have candidates for missionary service available and no field open to which to assign them, others have candidates but no funds with which to support them, yet others have ample financial resources and a shortage of candidates. The growth of great united Churches in India, China and elsewhere demands the re-thinking of missionary policies, the gradual work out of an over-all missionary strategy and a willingness on the part of all concerned to consider needs for workers and for money on the basis of unified plans so that no Christian enterprise which promises success need be held up because the particular Church or Society taking responsibility suffers from a shortage of either.

All who were present at the meeting felt that they had passed through a most inspiring experience and had received a new vision of the reality and power of the world wide Church.

The meetings were held under the chairmanship of Bishop J. Chamberlin Baker, of the Methodist Church in America, chairman of the International Missionary Council. The enlarged meeting which has been described above was followed by a meeting of the committee of the Council which was responsible for drawing up resolutions and proposals in their final form. The decisions of this body have not yet come to hand. An account of them will be given in the Ecumenical Press Service later in the year.

E.P.S. Geneva

